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REFORMATION IN MORALS.

We dissent altogether from the popular opinion, that men of piety should never manifest any peculiar zeal in favor of the execution of laws against vice and immorality. In a republican government like our own, all men have not only equal rights, but they have, in some respects, an equal interest, and an equal share of responsibility. Since the choice of rulers emanates from the people, the latter must be responsible for the character and conduct of the men whom they choose. For the same reason, they are responsible, too, for the character of the laws which are enacted for the good of the Commonwealth; and still more so, for the execution of those laws,—especially since public and individual influence are indispensable to this execution. The pious man is an important member of this republic; and there is no consideration which should prevent him from *doing all his duty*, as such a member,—yielding to no mistaken maxims of prudence, and fearless of all consequences.

Some of the difficulties which he might be expected to meet with, in such a course, are pointed out in the following spirited extract from "DOCT. BEECHER ON MORALS," which we copy from the Connecticut Observer;—

REFORMATION.

With respect to the difficulties which may be expected to attend a work of reformation, one obvious impediment will be found in the number and character of those who must be immediately affected by such a work. The sons of Belial, in a time of declension, are numerous and daring. Emboldened by impunity, they have declared themselves independent both of God and man, and are leagued by a common interest and a common feeling, to defend their usurped immunities. They are watchful and zealous, and the moment an effort is made to execute the laws, every mouth is open against the work; and their clamors, and sneers, and threatenings, and lies, like the croakings of Egypt, fill the land.

This direct opposition may be expected to receive, from various sources, collateral aid. In this wicked world, where the love of money is the root of evil, there are not a few who traffic in the souls and bodies of men. Not immoral always in their own conduct, they thrive by the vices of other men, and may be tempted to resist a reformation, which would dry up these impure sources of revenue. They would not justify intemperance, nor the means of promoting it, but pretexts are never wanting to conceal the real motives of men, and justify opposition to whatever they deem inconsistent with their interest. Though reformation, therefore, might be admitted to be desirable, either the motives of those who make the attempt, or the means by which they make it, will always be wrong; and it will be impossible ever to devise a right way, till their interest is on the other side. In many cases it is to be hoped that integrity would get the victory over cupidity: but in many more it is to be feared that avarice, secretly or openly, would send recruits to the standard of opposition.

This phalanx may receive some augmentation from those whose pride may be wounded through the medium of their unhappy relatives.

They could endure to see them live in infamy and die in despair—while they shrink from the imagined disgrace of applying a remedy which may rescue the victim, or limit the influence of his pestilent example.

How long shall it be ere men will learn that sin is infamy, and that reformation is glory and honor?

To the preceding must be added the opposition of all the timid, falsely called, peace-makers.

They lament bitterly the prevailing evils of the day, and multiply predictions of divine judgments and speedy ruin. But if a voice be raised or a finger be lifted to attempt a reformation, they are in a tremor lest the peace of society be invaded. Their maxim would seem to be, "Better to die in sin, if we may but die quietly, than to purchase life and honor by contending for them." If men will be wicked, let them be wicked, if they will but be peaceable. But the mischief is, men freed from restraint will be wicked, and will not be peaceable. No method can be devised more effectual to destroy the peace of society, than tamely to give up the laws to conciliate the favor of the flagitious. Like the tribute paid by the degenerate Romans, to purchase peace of the northern barbarians, every concession will increase the demand, and render resistance more hopeless.

Another class of men will encamp very near the enemy, thro' mere love of ease.

They have no objection that vice should be suppressed, and good morals promoted, if these events would come to pass of their own accord; but, when the question is asked, What must be done? this talk of action is a terrific thing, and if in their panic they go not over to the enemy, it is only because the enemy also demands courage and enterprise.——In this dilemma, it is judged expedient to put in requisition the resources of wisdom, and gravely to caution against rashness, and innovation, and zeal without knowledge, until all about them are persuaded that the safest, and wisest, and easiest way is to do nothing.

There is another class of men, not too indolent, but too exclusively occupied with schemes of personal enterprise, to bestow that time or labor upon plans which regard only the general good.

If their fields bring forth abundantly, if their profession be lucrative, if they can buy and sell, and get gain, it is enough. Society must take care of itself. Distant consequences are not to be regarded, and generations to come must provide for their own safety. The stream of business hurries them on, without the leisure of a moment, or an anxious thought concerning the general welfare.

Another impediment to be apprehended when the work of Reformation is attempted, is found in the large territory of neutral ground, which, on such occasions, is often very populous.

Many would engage in the enterprise cheerfully, were they quite certain it could be done with perfect safety. But perhaps it may injure their interest, or affect their popularity. They take their stand, therefore, on this safe middle ground—They will not oppose the work, for perhaps it may be popular: And they will not help the work, for perhaps it may be unpopular.—They wait, therefore, till they see whether Israel or Amalek prevail, and then, with much self-complacency, fall in on the popular side.

This neutral territory is especially large in a republican government, where so much emolument, and the gratification of so much ambition depend upon the suffrages of the people. It requires no deep investigation to make it manifest to the candidate for suffrage—that if he lend his influence to prevent travelling on the Sabbath, the Sabbath-breaker will not vote for him: if he lay his hand upon tippling shops, and drunkards, the whole suffrage of those who are implicated, will be turned against him. Hence many who should be a terror to evil doers, do bear the sword in vain. They persuade themselves that theirs is a peculiar case, and that for them it is not best to volunteer in the work of reformation.

To reduce the power of this temptation, it may be laid down as a maxim, that when the toleration of crimes becomes the price of public suffrage—when the people will not endure the restraint of righteous laws, but reward magistrates who violate their oath, and suffer them to sin with impunity; and when magistrates will sell their conscience and the public good for a little brief authority, then the public suffrage is of but little value—for the day of liberty is drawing to a close, and the night of despotism is at hand. The people are prepared to become slaves, and the flagitious to usurp the government, and rule them with a rod of iron. No compact formed by man, is more unhallowed or pernicious than this tacit compact between rulers and subjects, to dispense with the laws and tolerate crimes.

In the midst of these difficulties, there are not a few who greatly magnify them by unmanly dejection.

Like the captive Israelites, they sit down and fold their hands, and sigh and weep, and wish that something might be done, but inculcate unceasingly, the disheartening prediction that nothing can be done. "It is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which came of the giants, and we were in our own sight as grasshoppers, and so we were in their sight."

Because the work cannot be done at a stroke, they conclude that it can never be done. Because all that might be desirable cannot be obtained, perhaps ever, they conclude that nothing can be obtained.

Talk of reformation, and the whole nation, with all its crimes, rises up before them with dismay and despair. It seems never to have occurred to them, that if we cannot do great good it is best to do a little: and that by accomplishing with persevering industry, all that is practicable, the ultimate amount may be great, surpassing expectation.

There is yet another class of men who by no means despair of deliverance. But they have no conception that human exertion will be of much avail.

If we are delivered God must deliver us, and we must pray and wait till it shall please him to come and save us. But we may pray and wait for ever, upon this principle, and the Lord will not come.

The kingdom of God is a kingdom of means, and though the excellency of the power belongs to him exclusively; human instrumentality is indispensable.

Beecher on Morals.

From the Troy Review.

EXTRACTS FROM AN ORIGINAL SERMON.

We have solicited, and obtained permission to publish the following interesting extracts, from a discourse founded upon this text, "Sir, come down, ere my child die." John iv. 49. After explaining the narrative connected wit the text, and illustrating the peculiar earnestness of the expression, as emanating from the lips of an anxious father, whose son was lying at the point of death, at Capernaum, the preacher anounces the following sentiment:—"What this parent felt, and what other parents feel, for the *temporal* life of a child, ought to be felt more especially for the life of the soul."—In illustration of this remark, he lays down the following propositions:—"Our children are the subjects of spiritual disease—unless a remedy be applied, this disease must prove fatal—Jesus Christ is the only Physician—and great urgency is requisite, in applying to him in behalf of our children."

Although this sermon was not written with the remotest view of its publication, it is an able production; and we regret that our limits will not permit us to present our readers with the discussion of its several positions. The "Practical Remarks," however, which conclude the sermon, are of a character, too interesting and important, to be withheld, and we publish them entire. The author of this discourse, declines altering any expressions in it, as he wishes it, for special reasons, to speak for itself.

PRACTICAL REMARKS.

1. *The young ought to be alarmed at their own moral condition.*

What this condition is, has been sufficiently pointed out in this discourse. And yet children and youth are generally ignorant of the actual state of their souls, and of their relations with God and eternity. The hand of disease is upon them, and death is hovering over their pillow, and they know it not. But they ought to be, and they must be aroused to behold the dangers which surround them. This, every minister of the gospel, and every pious parent, should endeavour to effect. If this cannot be done, my young friends, you must perish. Look at your condition as drawn by the pencil of truth, upon the pages of the Bible! The leprosy of sin is upon you. this disease is gaining strength every day. and, if not arrested in its progress, it will issue in eternal death. And yet, you slumber. Upon the very brink of ruin, you are crying peace to your souls. Jesus Christ can heal your disease, and restore you to happiness, and conduct you home to heaven; but Jesus Christ, you reject—this precious Saviour, you exclude from your hearts. And all this you do, when one step may bring you to the grave, and the judgment bar. Will you throw away your souls? Will you rush upon the pointed spear of God's displeasure? If the thunders of the law, or the trumpet of the gospel, cannot alarm you,—then, in your case, there is no hope. Your neglected privileges, will plant the pillow of death with thorns, and make your eternity doubly wretched. Even the baptismal water which is sprinkled upon many of you, will only kindle up for you, a fiercer flame below!

2. *Parents ought to pray for their children.*

Every humane, and affectionate heart, must be charmed with the character of the Jewish nobleman, as presented in the text. The solicitude which he expresses for the life of his child, will never fail to touch a kindred feeling in every parent's heart.—We all sympathize with our children, when they are sick; and, perhaps, *pray* for them then, especially, that their lives may be spared, if at no other time. But do we pray for the *salvation* of our children?—Do we pray for them, impressed with the truth and reality of their moral condition, as it has been exhibited in this discourse? Do you, my Christian friends, *really*, pray for your children; and, if so, do you pray for them, as diseased by sin? When you pray, do you feel, that your children are sick unto death; and must be lost, if your prayers are not answered? Do you feel, when you pray, that the blood of Christ alone, can heal your children; and that the hand of Christ alone, can hold them back from eternal ruin? Do you feel when you pray, that there is no time to be lost, in this business? The affair admits of no delay: and impressed with this fact, do you cry with the nobleman, in the text, "Lord, come down, ere my child die." I fear, my Christian friends, that not many such prayers go up to heaven, from this congregation, for the souls of our children. If we that are fathers and mothers, were thus engaged in prayer, our children would be converted. The promise of God is sure; and he cannot lie.—Does not the general, and almost universal irreligion of the young, in this congregation, proclaim the fact, that they are the children of prayerless parents? I fear it does.

3. *Parents ought to instruct their children.*

Nature itself, enforces this duty; and to the voice of nature, God has superadded, in the Bible, his express command. Both under the Old and the New Testament dispensation, the religious education of children, has been enjoined in the most solemn manner. This, every reader of the Bible must know; and to the authority of God, as expressed on this subject, every real Christian must desire to submit. The young, are the hope of the church; and it is not enough to *pray* for them—though this duty is all important—*instruction* must accompany our prayers. Catechising, Sabbath schools, and Bible classes, should not be neglected; and it is incumbent on parents, to see that they are not neglected.—As to catechising, parents owe two duties to their children. One is, to teach them to commit their catechisms to memory, and then to see that they are punctual in their attendance on the recitations, appointed by the ministers of the gospel. Where either of these branches of duty is neglected—and *one* or *both* of them, is habitually neglected by more than three fourths of this congregation—parents need expect nothing else, than that their children will grow up like the heathen. A grander scheme for doing good, to the rising generation, was never devised, than that embraced in Sabbath schools. They are preparing thousands for heaven, while they preserve tens of thousands, from the contaminations of practical vice. The church are bound to support these institutions; and the professors of religion, of both sexes, stand aloof from them at their peril. The christian world, is becoming wide awake on this subject; and yet, it is a melancholy fact, that this city is, at least, half a century, in this business, behind the spirit of the age. And Bible classes are not less important. They are intended for the instruction of *youth*; and it is a duty, which parents owe to their sons, and daughters, to require their attendance. For professors of religion, not to do this—and some such belong to this church—is a public insult to the gospel and its teacher; and for this ungodly course, these professors must answer, both on earth and in heaven. To suffer their children to stay away from such instructions, is virtually to tell them, that they may remain the enemies of God—it is to sign with their own hands, their passport to ruin.

4. *We may learn the guilt of those parents who do nothing for the salvation of their children.*

And such parents there are, in this congregation. Are there not fathers and mothers here, who never took one step for the salvation of their children—who never employed any of those means which God has appointed, for the purpose of convincing them of sin, and bringing them to the foot of the cross? Are there not some of you, my hearers, that have sons and daughters, whom you love, and for the cultivation of whose minds, and for the decoration of whose persons, you spare no pains, or money—who never made one prayer to God for their salvation? Some of you, here in this sanctuary, who never inculcated upon your children, one distinctive principle of the gospel? Never told them that they are sinners—that their condition is becoming every day, more and more alarming—that Jesus Christ is the only ark of safety—and that their eternal destiny will soon be settled! Yet these things are so; and you have never told them to your children!—And how will these unfaithful parents answer to God, for this contempt of his command? How will they answer for the souls of their children? And if these children perish, through their neglect, how can their parents bear to meet them at the bar of God? Oh! my friends, we who have immortal souls committed to our charge, have reason to tremble! Our children must become, and that too, at no distant period, the heirs of heaven or hell.—These beloved objects, who excite so many hopes and fears, around whom, some of the finest affections of our hearts are entwined, will soon be angels of light, in the skies, or fiends of darkness, in the pit. From their lips, will issue, songs or groans forever.

WESTERN DOMESTIC MISSIONARY SOCIETY.

The following is the address of the Executive Committee of this Society, to which we alluded in our last. It is to be hoped that the claims of this Society on the public will be regarded:—

TO THE PUBLIC.

It is a duty we owe the friends of Zion, candidly to state what gave rise to the Convention at Utica, and the organization of the Western Domestic Missionary Society of the State of New-York. There were many ministers and private Christians who had long been convinced that our present mode of conducting missionary operations was not calculated to meet the wants of our feeble churches, and those destitute places where churches have not yet been organized, and that no method was pursued to call forth the active energies and resources of our churches. The object of the Convention, therefore, was to inquire if some systematic plan could not be devised, which would be an improvement on the present plan of conducting domestic missions, particularly as it respected the western parts of this state.

The Convention took a view of all the different modes of missionary operations in this country; and with regard to our former itinerant missions and missionaries, it was felt that we ought to give honor to whom honor is due. We must say, that in the infancy of missionary operations in this country, when our resources were small, and men of missionary spirit few, and the whole of our western frontier was a missionary field, it was the best mode that could have been pursued, and one eminently blessed. It was by these itinerant missionaries, that almost all our churches in the western parts of this state have been planted and nourished; and had they not been planted, we should now have had none to water. Hence we can easily conceive, that in our new settlements, which are just springing up in the wilderness, some such itinerants as our old missionaries, who would visit the people in their log cabins, declare unto them the word of life, & when the Lord had prepared the way, organize them into a church state, would still be necessary and useful.

The plan of missions which has been a few years in operation by the Domestic Missionary Society, of assisting weak churches, as far as it goes, is a benevolent plan, but it is not calculated to meet the wants of our feeble churches and destitute places in the western part of our state. The funds of the Society are expended in the support of ministers already settled, or who have the prospect of being permanently employed; and we find, also, that the charities of the Society have been extended generally to those churches only which were able to support their ministers nine months in the year, or make up three-fourths of the minister's salary. On this plan it is self-evident that those churches which stand in the least need of assistance, and which perhaps by a little extra exertion and patience might be able to help themselves, or by a union with a neighboring church, might both be blessed with the gospel, receive the charities of the Missionary Society; while those which are the most needy, and have to contend with error and opposition of every kind, are left to famish, if not to perish, for the bread of life. And within a few miles where a missionary is stationed, although the whole region round about is a desolate waste, you cannot learn that there is a missionary in the land; and this is not the fault of the missionary, but of the plan pursued. It is but a small spot, here and there, which is well watered, in an extensively desolate waste, where the Sabbath is scarcely noticed or known, and the people are destitute of the means of grace.

But the greatest defect of the system is, that it makes no provision to supply with preaching those places where churches have not been organized, or for the planting and gathering of new churches. And how many churches might be organized in this country every year, when from the natural increase of population, 360,000 souls are added annually to our number of inhabitants. If we wait until all our destitute and weak churches are supplied, before we organize more, we shall never enlarge our borders. Experience has shown us, that it is the easiest and best plan to organize churches when the settlements are new.

The Convention viewed as serious objections to the present mode of conducting missionary operations, that our weakest and most destitute churches, of which there are very many, could not be supplied, and that there was no provision to send the gospel to those places where churches have not yet been organized in our new settlements, which are rapidly forming, nor to organize new churches, and thus extend the bounds of the church, and increase her usefulness and influence.

These were the principal causes which led to the meeting of the Convention at Utica, and the organization of the Domestic Missionary Society of the State of New-York.

The plan of operations which the Convention thought best calculated to meet the wants and necessities of the country, is the following:—

1. The whole country must be divided into missionary districts, each to embrace as much territory as can be conveniently superintended by one man; so that by preaching on the sabbath, and two or three lectures in the week, he may visit all the important places in the district statedly, once every two, three, or four weeks, as circumstances may direct.

2. A certain number of these districts, as many as can be attended to by one man, shall constitute an agency, and be committed to an agent, or superintendent, whose business it shall be to organize the districts; to effect to the utmost of his power the settlement of ministers, by recommending and endeavoring to combine such weak churches and places that are destitute, as may properly constitute a pastoral charge; so that by a little assistance from the Domestic Missionary Society, the gospel ministry may be supported in that place; to organize auxiliary societies, make collections, solicit subscriptions and donations, attend the meetings of auxiliary societies, and keep up the attention of Christians to the subject; and by every prudent measure increase the funds of the Society, and see that the collections be forwarded to the Treasurer of said Society; to promote, as far as possible, all the great objects of Christian benevolence of the day, viz. Bible, Foreign Mission, Tract, and Sunday School Societies; to visit all the missionary stations, and ascertain whether the missionaries are faithful, acceptable, and useful; to use his influence to remove difficulties that may exist, and see also if the people discharge their engagements to the Missionary and Domestic Missionary Society; to organize new churches wherever the Lord has prepared the way for it, and to administer the

sacrament in those places destitute of an ordained minister; to communicate from time to time to the Executive Committee every thing important for the Society to know, that they may act understandingly with regard to all applications to the Society, so that the charities of the Christian public may be appropriated in a manner best calculated to advance the cause of religion, and that they may be enabled to pursue the wisest and best measures to promote the interests of the churches.

With regard to the missionaries employed in the several districts, the Committee do not expect more service than they can reasonably perform. They expect them, besides preaching twice every Lord's day, to hold conferences twice or three times a week, visit the sick and families, and give instruction to the youth, in bible classes or catechetical lectures. Each missionary is to promote as much as possible the great objects of Christian benevolence, organize Sabbath schools and prayer meetings, and especially endeavor to establish at his stations, meetings on the Sabbath for prayer, reading the scriptures, sermons & religious intelligence, and conference meetings; and pursue every measure which is calculated to bring the people into a state of religious organization; and to see who are destitute of the bible, and distribute among them as many bibles and tracts as may be confided to his care, and endeavor in every way to promote the great objects of this Society, and discharge with fidelity, as far as possible, the duties of a pastor to a people. He is to keep a journal of his proceedings, and communicate to the committee every thing which he views will be for the interest of the mission and the cause of religion.

The Western District Missionary Society wish the public to understand, that altho' the above is a leading feature in their operations, it is not the exclusive mode in which they wish to operate; for as far as they can, they will aid individual churches to support the gospel ministry. But in their view it will be for the interest of religion generally, & the good of the churches themselves, that the proportion of time for which the Society contribute to the support of the minister, should be devoted to such destitute places in their vicinity, if any, as cannot be conveniently supplied any other way; and it is believed this will stimulate such churches to greater exertions to support the gospel ministry permanently among them, and not render them careless and remiss, of which there is great danger, as long as they can expect aid from the Missionary Society. We view the settlement of ministers of the greatest importance, and we believe that the system of missions adopted by this Society will greatly promote it. For an agent who has no personal views or interests to promote, and who all may see is only acting for the good of those weak churches and destitute places which may very conveniently form a pastoral charge, while he is endeavoring to unite them in the support of the gospel ministry, will be more likely to effect it, than any individual who had a view to such charge himself; and is it not highly probable that it is owing to the want of some such measures, that we have so many churches without pastors, and so many ministers without pastoral charges?—This plan is peculiarly calculated to supply with preaching our weakest and most destitute churches, and those villages and places where no churches have yet been organized; and although we cannot afford immediately for all an abundant supply, yet if means sufficient can be raised, and missionaries obtained, we will give all a sufficient supply to keep them from famishing for the bread of life. We expect, also, after a little while, when we get into active operation, that the greater part of the support of our missionaries will be raised by the people among whom they labor.

The sphere of our operations is the counties of Delaware, Schoharie, Otsego, Herkimer, St. Lawrence, and such counties to the west of them as may choose to cooperate with us. This district, by the census of 1820, contained 668,000 inhabitants, a greater population, by about 20,000, than there then was in all the states of Louisiana, Missisippi, Alabama, Indiana, Illinois, Missouri, and the territories of Arkansas and Michigan: And as far as we can ascertain from ecclesiastical records, reports of missionary societies, and private individuals, there are within our bounds near y four hundred Presbyterian, Dutch Reformed and Congregational churches; and almost one half of them are destitute of settled pastors, or any regular stated supply. Many of these churches are so weak, that they cannot support the gospel even half of the time; and there are other settlements, where, by a little exertion, churches might and ought to be immediately organized and supplied with preaching.

With these facts before us, what is to be done? Are they to be left destitute, and to perish for the bread of life, while many of us have enough and to spare, so as to supply them with the gospel? This must not be. It is high time for the church to rise in her strength, and do much more than she has yet ever done, to build up the waste places in our land, and to carry the word of life to those who have not the stated means of grace. The American churches have the means within themselves, if they would only inscribe "holiness to the Lord" on what he has given them, to send the gospel into every town in the Union. There are not less than 25,000 professors of religion in the communion of the Presbyterian, Dutch Reformed & Congregational churches; and how much could be done by these for the cause of God, in forwarding all the objects of Christian benevolence, if they were willing to contribute according to their ability, and their bowels were moved with compassion towards them who have no compassion on themselves, or are perishing for the bread of life. How perfectly easy would it be for these 25,000 professors of religion, were they to give only twenty-five cents a quarter, which every servant maid gives in some denominations, to raise $25,000 annually, to support domestic missions, a sum sufficient, with what the people would contribute where they labored, to support about one hundred and twenty-five ministers, or four in every county within our bounds. And what incalculable good might we not expect would result to our destitute churches and settlements from the labors of one hundred and twenty-five active, devoted, zealous missionaries.

On this subject, not only every Christian, but every patriot and friend of his country, ought to feel deeply interested; for the preservation of our liberties and prosperity as a nation depends not merely upon the intelligence of our citizens, but upon their moral principles and piety; and as long as we have a praying people, who fear the God of their fathers, and revere his holy institutions, and religion exerts her benign influence in restraining and subduing the angry and ferocious passions of men, by chastening their ambition, renewing and sanctifying their hearts, and bringing them to act upon the principles of the gospel, to love God supremely, and their neighbors as themselves, we have nothing to fear for our country. But should the time ever come, when as a nation we shall forget the God of heaven, and licentiousness and impiety reign with uncontrolled sway, and our religion be corrupted by state policy, and the rulers and leading men of this nation, instead of being actuated by the principles of the bible, shall be governed by the principles of infidel philosophy, then may you expect to see our glory as a nation depart, and our demagogues become despots.—Therefore, let every Christian, who loves God, and feels for perishing sinners, and every patriot and friend of his country, unite in sending the gospel to every inhabitant of this land, that we may be as distinguished among other nations of the earth for our attachment to the bible, our reverence for the institutions of God, our regard for his holy ordinances, and our morality and religion, as we are for our liberties and our laws.

By order of the Executive Committee,
JOHN F. SCHERMERHORN,
Corresponding Secretary.

Religious Intelligence.

OUTRAGE OF A WHALE SHIP'S CREW.

In the joint letter of the Sandwich Island Missionaries, which appears in the Herald for July, we find an article under the above title, which contains matter of encouragement in view of the progress which is making by the missionaries; and at the same time, matter of just indignation against the unprincipled and malicious conduct of some portion of our sea-faring men. The article is as follows:—

We have here touched on a point which will doubtless cause some excitement in England and America. And it is now, perhaps, too late to attempt to conceal the enormities among those who traverse the Pacific, which have filled us with disgust and indignation from the period of our arrival at the islands. Nor is it necessary to conceal names, lest there should not appear a proper distinction between the precious and the vile. The riotous crew of the whaleship *Daniel*, Capt. *Buckle*, having the countenance and example of their master, purchasing, for a stipulated sum of money, a female slave, and carrying her as the inmate of his cabin during his late cruise, were, on their recent return to Lahina, enraged at the *tabu*, prohibiting females from visiting the ships, and, after repeated insults and threats to Mr. Richards, left the ship in a body, and landed in three boats under a black flag, and armed with knives, surrounded the house of Mr. Richards, with the most abusive threats, and seemed determined, as Mr. R. writes, to have his life, or his consent for females to go on board—the former of which he would have surrendered first.

When one of the crew stabbed twice at a native, who kept the gate, the chiefs immediately called out an armed force to resist them, and they are obliged to keep a strong guard of armed natives around the house by day and night, to protect their missionary from the murderous assaults of *Christian* seamen. That the master of the ship allowed this outrage, is to us evident from his note to Mr. Richards the evening before, when Mr. R. requested him to come on shore on account of his apprehensions from the crew. He replied, "that he could not control them on shore—that they had left the ship with a determination not to return to it without bringing women on board; and that Mr. R. *had better let them come off*, and then all would be quietness."

About 20 seamen recently came to our doors, to demand the reason, why they could not have women as formerly. We could only say—"It is forbidden by the word of God, and prohibited by the tabu of the chiefs." Satan is making a great effort to oppose the progress of our work, and will not our friends make as vigorous an effort to support it?

The disgraceful fact above, we record, as an evidence in proof of the energy and decision of the chiefs in laying this *tabu* in opposition to a frowning world; not to deter any missionary from entering this field, who would otherwise gladly come to our aid. We have noticed it here, to shew how very desirable it is, that every brother and sister should have an associate at hand at all times. Once we tho't a single couple would be exposed to insult from the natives; now the natives are a defence against lawless foreigners, to whose violence we are all exposed. We are happy to repeat here, what Mr. Richards says, "that the American ships do not molest him;" though some of the Americans declare boldly against the *tabu*.

These are among our trials of the present day. Mr. Richards says, in a hasty line, written about the time his house was attacked—"We are alive, though an hour ago, we expected nothing but *immediate death*." He was greatly concerned for Mrs. R. and we were much distressed for them both, till we heard that the chiefs had undertaken, in good earnest, to defend them from violence.

PROGRESS OF RELIGION AMONG THE CAFFRES.

The Missionary Herald contains the following notice of a new station of the Wesleyan Methodists among the Caffres, called Wesleyville, which shows that the inhabitants of Southern Africa are much disposed to profit by missionary instruction:—

The first thing that arrests the attention on coming to Wesleyville, (says the Herald), is the site on which it stands. It is situated on a ridge, of nearly a mile in length; at the foot of which, on each side, is a small river, which runs eight months in the year, and will at all times, supply them with a sufficiency of good water: It is surrounded at a distance by higher hills, which are clothed with perpetual verdure. On the east and south sides of the hill, stand upward of 30 native houses or wigwams, built of reeds and straw; circular in their form, having each a door two feet high, which admits air and light, as well as inhabitants. On the top of the ridge is marked out a spacious area, on which a chapel is to be built. To the west of this stands a large school room, 45 by 15 feet, nearly finished, already occupied for its important purpose, and also, temporarily, for public worship. The north side is designed for the new village; and the street is intended to run north and south, with others crossing at right angles east and west. One native has built a house, with two good rooms, with the superior comforts of which the inhabitant is much pleased: Others are following his example; two more houses are nearly finished, and four others are in a state of forwardness: Most of the natives who have come to reside in the village, promise to build good houses. At the bottom of the hill is a tract of excellent garden land, eight acres of which are sown with Guinea and Caffre corn, and planted with vines, fig, pear, apple, and other trees, and a variety of culinary vegetables. Situated within sight of Mr. Shaw's house, are the dwellings of Congo and Kama, with the houses of their attendants: A little to the right stands the habitation of Vatas: and several other considerable kraals or villages appear within the compass of two miles. Mr. Shaw finds the Caffres more disposed to labor than the Hottentots; they will do any thing for a small reward of beads, with which they purchase cattle from the Tambokees, and are thus becoming comparatively rich.—When I consider that it is but fifteen months since this station commenced, it certainly presents a surprising appearance.

HINDOOSTAN.

Mr. Clough states a very important fact, that has lately transpired in the southern part of peninsular India—it is supposed Tanjore, the scene of Mr. Swartz's labors. He states it on the authority of a missionary of the church of England, who had lately attended a missionary meeting in Ceylon. It is this:—"that *forty villages*, containing in the aggregate *four thousand inhabitants*, had publicly renounced heathenism, and had converted many of their temples into Christian churches, and such as could not be thus used they had demolished with their idols."

Our correspondent met, at the table of Mr. Butterworth, with a Mr. Bruce, an officer of the East India Company, who had just returned from Madras. Mr. Bruce "spoke of *twenty-two* gentlemen on the Madras establishment under government, [we presume he means, in the civil service,] who appear to be truly converted to God, and who are acting, in some degree, the part of missionaries among the heathen." He said, also, that *forty* military officers, in the same Presidency, were like-minded.

STATE OF RELIGION IN WALES.

The following is an extract of a letter from a Whitefieldian Methodist minister in Wales, to his friend in Cambria county, Penn. It contains some cheering information respecting the progress of religion in that part of Great-Britain. It has been translated from the Welch, and communicated for publication in the Pittsburgh Recorder:—

"As to religious intelligence in our country, there is much to be said, so that I know not where to begin. The Gospel is preached, and is crowned with success. Sunday Schools are established and do prosper. Cards are committed to the flames. Church yards, which used to be full of dust made by the feet of ball-players, are now covered with grass. Cockpits are decaying. Balls are becoming unfashionable. Meeting houses are erected. More than twenty have been built in Montgomeryshire within the last three years.—More than ten thousand scholars attend the Methodist Sunday Schools in the same county; and more than fifty thousand attend them in the six counties of North Wales, besides those who attend the Schools of other denominations. There is a great change in the country. Sinners are saved and plucked as brands from the burning."

From the Family Visitor.

NEW-ZEALAND MISSIONS.

Late accounts received by the Church Missionary Society, inform us that the prospects of the mission to New-Zealand, have become highly animating. It will be remembered that the missionaries have encountered more opposition and danger from the natives of these islands than from those of any others in Polynesia. They now inform us that all is quietness; that they are treated with as much attention and respect as they could possibly wish; and that the people receive them with kindness wherever they go."

Although the natives have not yet overcome their disposition to pilfer every thing that comes in their way, (which they will often do without in the least benefitting themselves), yet there appears to be a manifest improvement in their conduct and character. They are quite attentive to religious instruction, often sending six or seven miles for the missionaries to visit them. One of their chiefs has been converted to Christianity, and others are doubting to what this will grow: while the missionaries take courage and persevere. Several remarkable cures made upon the sick among the natives, have induced them to pay the missionaries more than ordinary attention.

A Seminary for New Zealand youths has been established in New South Wales, on the island of New Holland. Mr. Marsden, the Principal, writes under date of the 17th March, that he has with him five New Zealanders who have made considerable improvement; and that six others who had been with him a part of the last year, had returned. He says that there are in New South Wales, about twelve New Zealanders, with some natives of the Society, Friendly islands, &c. and that New South Wales is the point from which the light of the gospel will shine on many islanders of the South Seas. It is pleasing, says he, to see them coming among us so freely, and with such implicit confidence.

COLONY IN AFRICA.

Extract of a letter from Rev. Lott Carey, minister at Liberia, to a gentleman in Norfolk, Va. dated

"MONROVIA, April 24, 1826.

"We dedicated our meeting-house last October; it was four weeks from the time we raised it to the time it was dedicated. It is quite a comfortable house, 30 by 20 feet, and ceiled nearly up to the plates, with a decent pulpit and seats. We have no particular revival at present, but still we labour in hope that the Lord will, in answer to prayer, yet favour Zion. Our native schools still go on under hopeful circumstances. I think the slave trade is nearly done in our neighbourhood. The Agent, with our forces, has released upwards of 180 from their chains, since the first of October, which has added greatly to our strength. If the coloured people of Virginia do not think proper to come out, the Lord will bring to the colony from some other quarter; for these re-captives are ready to fight as hard for the protection of the colony, as any of the rest of the inhabitants. I mention these circumstances that you may look through them to the time foretold in prophecy; i. e. Ethiopia shall *soon* stretch out her hands unto God. We have very few meetings but that some of the native born sons of Ham are present, and they begin to learn to read and sing the praises of God. I should think that among your large population of coloured people, that if the love of themselves did not bring them out, the love of God would, for here is a wide and extensive missionary field."—*Norfolk Herald.*

CHEROKEE MISSION.

Extract of a letter from Rev. Wm. Chamberlain, to a gentleman in Greensborough, Vt. dated "Williston, Cherokee nation, April 29, 1826.

"You will expect some particulars respecting this station. The gospel has had powerful effects upon the natives of this neighbourhood, even upon those who have not heartily embraced it. When I came with my family to reside here, three years ago, there was but one man within the distance of nearly twenty miles each way, who was not frequently intoxicated.—They used to meet together, nearly every week, to frolick, drink whiskey, and fight; but now there are not more than two or three, in this vicinity, who get intoxicated, and they seldom. They have not had a frolick for more than two years, but meet often to pray, and sing songs of Zion, and tell each other what they know of the way of salvation. They are improving their farms, and making their houses more comfortable. We feel that we have great cause to thank God, and take courage. Our church here consists of 21 members: 14 Cherokees. 6 whites, and 1 black. And all the members appear to be walking in the fear of the Lord."

[*Vt. Statesman.*

Proposed Meeting.—The church in Southampton, Mass. has sent a special invitation to all in the ministry, as well as to those in preparatory studies for that office, who originated from that town, to meet in that place on the last Tuesday in August next, to devote that and the succeeding day to religious exercises, which are to be concluded with the sacrament of the Lord's Supper. The number thus invited, and who have been educated for the ministry from that little town, containing a population of only 1171, for the last 25 years, is between 20 and 30. How much good feeling this invitation exhibits from the church, towards those whom she has sent out to preach glad tidings of great joy!

TOUR OF VISITATION.

On Saturday last, (says the Utica Intelligencer,) the Rt. Rev. Bishop HOBART, who is now on a tour of visitation to the different churches in this part of his diocess, visited the church in New Hartford. It was his intention to have consecrated the new church erecting in that village; but as it was in an unfinished state, the ceremony was postponed for the present. On Sunday he preached in Trinity Church, in this village, and administered the rite of confirmation to forty individuals. The morning service was read by the Rev. EDMUND D. GRIFFIN, and the candidates for confirmation presented by the Rev. Mr. ANTHON, Rector of the Church. Yesterday morning the Bishop proceeded to Rome, to visit the church lately established there; and is to-day to administer divine service at Oneida Castle.

The whole number of ministers now ascertained to belong to the Presbyterian Church in the United States, is 1135. The whole number of congregations returned, is 1775; of communicants, 109,667; of licentiates, 184; and of candidates for the gospel ministry, 201. From several Presbyteries no returns were received.

The *Unitarians* maintain regular public worship in *ten* places, and have *eleven* houses for public worship, in Boston; and the *Trinitarians* (including orthodox Congregationalists, Presbyterians, Episcopalians, Baptists & Methodists) maintain regular public worship in *twenty six* places, and have *nineteen* houses for public worship.—*Rec. & Tel.*

American Education Society.—The Connecticut Observer states, that at least ten scholarships will be secured by the labors of Mr. Cornelius, in Hartford and New Haven. With the 35 founded in Boston and the vicinity, this will make a total of 45, established through the agency of Mr. Cornelius, in the course of about two months. Each scholarship is a permanent fund of $1000.—*Rec. & Tel.*

Chalmers' Evidences—Mr. Wm. Stewart, of Butler, Pa. has issued proposals for publishing, by subscription, 'Rev. Dr. Thomas Chalmers' Evidences of the Christian Religion. The work is to be printed on good type and paper, and be substantially bound. It will contain from 150 to 165 pages 12mo. Price to subscribers, 50 cents.

Seaman's Friend Society.—A number of gentlemen assembled in the second Presbyterian church in Fredericsburgh Va. the 12th ult. and resolved to form a society for meliorating the condition of Seamen, auxiliary to the American Seamen's Friend Society.

Revivals.

An interesting revival we understand has recently commenced at Remsen, a town lying north of Trenton. The work is deep and powerful.

A friend of ours, who has just returned from a visit at Northampton, Mass. gives encouraging accounts of the state of religion in that place. A powerful work of grace is now witnessed in Mr. Tucker's congregation; and a general tone of seriousness pervades the town.

The Baptist Register of the 21st inst. contains three several communications which are of a cheering nature. The first is dated on the 4th inst. at Clinton, U. C. and mentions, in relation to the church there, that within the year past, sixty-eight have been added by baptism, eleven by letter, and three restored. The writer adds as follows:—

"We have formed two female missionary societies, one here, and the other at the south, distant about 9 miles, and are about to organize a tract society. My people have also commenced a meeting-house, to be of brick, 40 by 34 feet, with a gallery, which we expect will be completed this season.

"I have just returned from attending the Upper Canada Baptist Association. The meeting was unusually interesting. There has been a great work the year past, in Elder Farmer's church, on the north side of the Lake; 105 have been added by baptism."

The second cummunication is dated the 7th inst. at Truxton; and mentions that 56 have been added to the church there, as the hopeful subjects of the present work of grace; and that two or three more have been admitted as candidates for baptism.

The third, dated June 30th, at Lockport, mentions that more than sixty have been added to the church at that place, within a period of little more than one year; and that more are expected to come forward soon.

REVIVAL IN ELIZABETHTOWN.

To the Editors of the New York Observer.

Elizabethtown, June 29 1826.

Gentlemen—For the information of the friends of Zion, I send you a brief account of the progress of the work of the Lord, in the first Presbyterian Congregation in this place, under my pastoral care. Thro' the medium of your paper, the public have already been informed, that a special revival of religion, commenced in this congregation, about the first of December last. Since that time, it has been steadily, and silently advancing. In March, the Lord's Supper was administered. It was judged prudent, at that time, to receive none of the subjects of the revival, that time might be given, to form a more correct opinion of the genuineness of their change.—None of the recently awakened applied for admission. Last Sabbath, we had the communion, and received the first fruits of this gracious work of the Lord—*ninety-seven* were added on a profession of their faith. It was an exceedingly solemn and interesting day. Many are still enquiring, and we have the prospect of further large additions at subsequent communion seasons. The revival we consider as still in progress.

As it may be instructive to your readers, I beg leave to add the ages of those received. Two were over 70, a man and his wife—one of them 76—one was between 12 and 13, and one under 14. All the rest were over this age.

Of the 97, 59 were under 20 years of age—77 were under 25—and 86 were under thirty. Only 11 were over 30 years of age. How loudly do these facts speak to youth, on the importance of early piety! The proportion of males, 37; females, 60; male heads of families, 6; females 17.—Upwards of 20 of those added were Sabbath School teachers.

Yours' respectfully,
JOHN M'DOWELL.

From the Recorder & Telegraph.

ENCOURAGING PROSPECTS IN BOSTON.

While we receive animating intelligence of the progress of religion in other places, it is pleasing to add, that God has not left himself entirely without witness in this city. Since the commencement of the year, it is believed that as many as 30 individuals in the Rev. Mr. Green's society, and a considerable number in Dr. Beecher's, have chosen that good part which shall not be taken from them. In the former society for three or four months past, and in the latter for several weeks, the number attending the inquiry meetings has varied, according to the weather and other circumstances, from 20 to as many as 50.

We do not call it a revival in the usual sense of that term, but can see no reason why it might not result in such a blessing, if Christians were faithful in duty, and persevering in prayer. The new meeting-house in Hanover-street has become one of the most crowded houses in the city, without diminishing, so far as we can learn, the numbers in other orthodox societies. Christians abroad, who know the importance of a work of grace in a place like Boston, will not forget the interest which they have at the mercy-seat.

MASSACHUSETTS.—"We are informed," says the Christian Watchman, "that since last October, large accessions have been made to several of the Baptist churches in the western part of Massachusetts, and the adjacent part of Connecticut. To the first church in West-Springfield, 75 have been added by baptism; to the 2d church in

West Springfield about 50; to the church in Westfield, 26; Southwick, 12; Russell, about 30; Suffield, 100. The good work is progressing in Glastenbury, Wethersfield, and Granby, in Connecticut."

REVIVAL IN WETHERSFIELD.—The Rev. Joseph Emerson, Principal of the Female Seminary in that place, in a letter to a friend, published in the Connecticut Observer, says, "About thirty of my charge have expressed a hope of having here experienced renewing grace and pardoning mercy—five of them members of my family—three my children. How many of these are genuine converts, it is not for me to say. Some of them, I trust, if not the whole, will be found to the praise of Almighty grace. The number of my pupils is about eighty-five, more than half of whom, I suppose, are indulging at least a trembling hope."

Fom the New Hampshire Repository.

We have just been informed, that in the society of Rev. Mr. Dana, in Oxford and Farley, where a revival commenced in April last, the work still continues with animating prospects. Between fifty and sixty, it is hoped, have become the subjects of renewing grace. The work has extended into the other society in Oxford, under the charge of Rev. Mr. Fransworth. A considerable number here, also, have entertained hopes.

In Lyndborough, 70 are said to give evidence of having recently passed from death unto life. A pleasing work, we understand has recently commenced at Goffstown.—Some have given evidence of having embraced the Saviour, as he is offered in the gospel, and many others are under pungent convictions, and inquiring with solicitude, what they must do to be saved.

From the Northern Spectator—Poultney, Vt.

It again becomes our pleasing task, to record the encouraging evidence, that Jehovah is going abroad in this land. His stately steppings have been felt in our own state, particularly in Arlington, Pawlet, and Dorset, and in Hebron and Granville, N. Y.—Universalists have abjured their former principles, and are uniting with Christian churches. Deists andskepticks, who despised revelation, are found reading the scriptures with earnestness, believing that in them they have eternal life. The whole work, exhibits incontestible evidence, that the effects produced, could proceed from nothing but the sovereign grace of God. All ages and conditions, but chiefly the youth, have shared in this good and glorious work.

We learn from Springfield, Mass. that 20 individuals were, Sabbath before last, admitted to the Rev. Mr. Osgood's church; and that the gradual work of grace, which has been going on there for a number of weeks past, still continues, and is thought to be increasing in interest.

We hear of revivals having commenced in two or three Female Academies in New England. In Wenham, a large number have been hopefully converted. In Northampton the work is great.—*Rec. & Tel.*

WESTERN RECORDER.

UTICA: TUESDAY, JULY 25, 1826.

Profanation of the Sabbath.—This crying vice of our land is the subject of deep regret among many private Christians. It is often alluded to, in our narratives of religion; and our ecclesiastical bodies have repeatedly passed resolutions against it, and recommended measures to be adopted for its suppression: but after all, the evil continues, and appears to be gradually increasing; and unless some effectual measures can be devised and executed, there is great reason to fear that the public observance of this holy day will be eventually banished from the land. What is there now in operation, we would ask, that could possibly hinder such a result? Our general government are setting a pernicious example, by refusing to stop the thousand mail-stages that traverse every portion of the Union on the Sabbath. Men who are high in power, are doing much in their individual capacity to bring the day into disrepute; and their example is seen to descend through all the subordinate ranks in community. And, if there is an increasing concern among Christians, in view of these circumstances, still their feelings and exertions, it is to be feared, bear no proportion to the progress of the evil. The example of the world is often seconded by individuals who profess to be the friends of vital godliness; and even the ministers of religion are occasionally found in the transgression. All this, too, is taking place in the midst of a period which is remarkably distinguished for frequent, extensive and powerful revivals of religion.

Now, what is there in all this state of things, which can serve to lessen the evil we are contemplating? Evidently nothing—but every thing to the contrary. Nor can we think of one alleviating circumstance which should be added to the detail. It is vain for us to rest in the increasing concern of Christians, so long as this concern only serves to render their inefficiency more apparent: for if, when Christians are awake, the evil is found to be increasing, what may it not be expected to do, when they are sleeping—as they are ever prone to be? And if the evil gains ground against the Christian community, what may it not be expected to do among that portion of the population which is unchristian in every sense of the word? We know not how others may be disposed to answer these interrogatories; but, for ourselves, we are convinced that some further and more efficient measures must be speedily adopted, or the evil will come in like a flood, and spread moral desolation throughout the land. The evil has already crept into the heart of our churches, and if, while it is thus preying upon our very vitals, we cannot be prevailed upon to exert ourselves, there is little hope that its progress will ever be arrested.

We have felt it a duty to raise our monitory voice on this subject; and we would begin, by calling affectionately upon Christian ministers, to be "up and doing." We do not ask for more complaining narratives, or sleepy resolutions, or any thing else which can serve to satisfy conscience, or quiet the apprehensions of the pious. We ask them to instruct their congregations thoroughly and faithfully on every point which has the least bearing on the sanctification of the Sabbath; and to press the subject home upon the conscience, till their hearers shall be made to feel it, and to act upon it: for sure we are, that there is much need of such instruction, and that there has hitherto been a great deficiency respecting it, among the most devoted clergymen of the land.

Let the churches also arouse and inquire minutely into the causes which have brought this evil upon them; let them speedily put it away from them by the hand of discipline; and then may they hope, by thus beginning *in earnest, at home*, to extend their influence gradually abroad over the whole face of community.

We present to our readers to-day the Address of the Executive Committee of the Western Domestic Missionary Society, auxiliary to the American Society for Home Missions. It has been issued in a circular pamphlet, and it is copied into our columns by request of the committee. We have also received the Address from the committee of the parent institution, and shall insert it next week.

Several printed sermons have been received and are on file for examination. Among the number are Doctor Humphrey's, preached before the Pastoral Association of Massachusetts, and Mr. Penney's and Mr. Wisner's, delivered on the 4th instant.

The Massachusetts Domestic Missionary Society have become auxiliary to the American Home Missionary Society.

A new Presbyterian church, the seventh in number, is erecting in the city of New-York. Its scite is at the corner of Broome and Ridge streets.

Milton's Treatise.—The English papers mention that the Lord Bishop of Salisbury has expressed strong doubts about the authenticity of the famous Latin treatise which has been recently discovered and attributed to the poet Milton; and it is added that his Right Reverence has made certain discoveries that throw a shade of rationality over his doubts.

The Editor of this paper, acknowledges the receipt of the following donations to the American Colonization Society, being collections taken on the 4th inst.

First Presbyterian Soc'y in Auburn,	$26 00
Cong. Church in Canandaigua,	43 50
Do. do. Prattsburgh, Steuben co.	15 08
Do. do. Pultney, do.	5 50
Warren, Herkimer co.	5 34
Lockport, Niagara co.	6 62
Pres. Soc'y, Stow's Square, Lowville,	3 00
Welch Pres. Society, Utica,	1 00

Union College.—The annual commencement of Union College, will be held on Wednesday the 26th of July inst. at the Dutch Church, in Schenectady.

Geneva College.—The public commencement at this institution, will take place on Wednesday the second day of August, at Trinity Church, Geneva.

Political.

FOREIGN ITEMS.

The British parliament was prorogued on the 6th ult.; and writs were about to be issued for the calling of a new one. Some of the cities in France are memorializing the national government on the importance, in a commercial point of view, of acknowledging the independence of the South American Republics. The ladies in Paris are making fancy articles to be disposed of for the benefit of the Greeks; and considerable collections in money have also been taken up. The Greek cause, it is said, continues to be popular in Russia, where the Queen is among the number of contributors. Another *edition* of the fall of Missolonghi, with *corrections* and *improvements*, is in circulation; but enough had been previously given on the subject; unless we could have the whole naked truth.

Spain.—A band of about eighty men having committed depredations near Ronda, Gen. Quesada proclaimed a reward of $1000 for each head, and $3000 for each of the commandants, the brothers Carona. A later account says that the band have dispersed, and sought refuge in Gibraltar.

Greece.—Dates from Patras are to May 15th. The army of Ibrahim containing 2900 Egyptians and 1200 Turks was still near that city, and so enfeebled by the siege of Missolonghi as to be able to attempt any thing. The soldiers from Missolonghi were most affectionately received at Salona. They are called the "Sacred Battalion."

A letter from Trieste, of May 22d, confirms the report of 1800 men having cut their way thro' the Turks, and joined Karaiskaki. The Egyptian fleet was at Patras, and the Turkish squadron passed Zante on the 5th for the Archipelago. Every preparation is making for the defence of Napoli; the soldiers have just been clothed by the French committee, and troops are assembling in all parts. A national assembly has met at Epidaurus, and Demetrius Ypsilanti is looked upon for president.

The Empress of Russia, widow of the late Emperor Alexander, died on or about May 10, while on her way from Taganrok to Moscow.

Extract of a private letter of the 22d inst. from Augsburgh:—"Advices from Vienna state, that the health of the Emperor of Austria continues unfavourable. A kind of consumption, which cannot be overcome by art, undermines his constitution."

Positive information of the embarkation of Lord Cochrane for Greece, has been received at Liverpool. The attack of the Greek troops on Negropont, is said to have failed. The loss of the Greeks 1000 men.

Doct. Duncan, of Edinburgh, continues his annual custom of climbing to the top of Arthur's Seat, on the morning of every 1st of May. He was in his 82d year on his ascending the cliff last May, at which, he called several of his grandchildren to sing a hymn on the occasion, expressive of gratitude to the Lord, for his mercy, and he recited some of his own juvenile poetry.

High Duty.—The duty on rock salt in Great Britain, is five pounds ($22 20) per ton; the cost of the salt exclusive of duty is 10s. or $2 22 the ton.

At a recent public meeting in Dublin, relative to the situation of that metropolis, the chief magistrate stated that twenty-one thousand persons of its population were out of employ.

Mexico.—Mr. Brigham states the number of Indians in Mexico is said to be two millions. That they live and labour in the city and suburbs, speaking generally their own tongue, and retaining mostly their ancient customs. They are industrious, but through intemperance are poor and miserable! Their lot excites pity. They have suffered shocking cruelties and abuses from the catholics. With the progress of liberty, their situation will be ameliorated, as well as all the lower classes in Spanish America.—Strangers are coming in in multitudes. The city of Mexico is, in many respects, superior to any city of our own country, and far excelling in its streets, buildings, &c. any city of the Spanish republics.—The people are not so intelligent as those at the south, but in point of morals the same. Their priests and nuns are numerous, and exert a great influence to prevent that free toleration of religion, which is sanctioned by the Buenos Ayreans. Their colleges are large, and students numerous, but the instruction imparted, partakes but little of modern improvement. The scriptures are however freely circulated, and their effect must be eventually felt in breaking down their superstitions.

DOMESTIC.

Cumberland Presbyterian College.—We learn from a western paper, that this institution is in operation at Princeton, Ky. and that its results are satisfactory to its friends and patrons; that students from different states have arrived, and are well satisfied; and that the farm and boarding house are in complete order.

To the robust sons of the west, it is said the labor of a few hours daily is no disadvantage, but contributes to the health of the students, and instils into their minds the love of industry, and teaches the knowledge of agriculture, while literary attainments are principally pursued. Such institutions bring the means of a liberal education within the reach of the poor, and are believed to be admirably well suited for the education of ministers of the gospel to supply the destitute region of the western frontier, which never can be well supplied by men educated in eastern seminaries, delicately reared, and not accustomed to traverse wilds and swamps, lodge in damp cabins, subsist on scanty allowances, preach standing on logs, in the open air, under the canopy of heaven, to little assemblages of people, without the prospect of any adequate pecuniary compensation.—*Pitts. Rec.*

Prospects of the Season.—Some of the southern papers, which lately expressed gloomy forebodings of the effect of the drought, are now giving an account of the damage occasioned by heavy rain!

Post Offices.—There are in the United States, 6,000 post offices, and 308 distinct mail routes; and the mail travels over an extent of 95,930 miles.

Two coloured boys were drowned in Charles river on *Sunday* last, in consequence of the upsetting of a boat. On the previous *Sabbath*, a Mr. Baxter, of Utica, was knocked down on a boat, in passing one of the bridges below Little-Falls, and was so much hurt as to cause his death.—*Same day*, a Mr. Hollinger, his wife and three children, in attempting to cross the Conowago river at Berlin, Penn. were by some means precipitated into the stream, and all except Mr. H. were drowned. Mr. H. has ever since been delirious.—*Bost. Pap.*

On the summit of Killington mountain, Vt. which is 3250 feet above the tide water in Boston harbour, Lake Champlain, Dartmouth College, and a large extent of the valley of the Connecticut can be seen.

On the summit of Saddle mountain, near Williamstown, 4000 feet above tide water, mountains can be seen in New-York, Vermont, New-Hampshire, Massachusetts, and Connecticut.

The Nantucket Enquirer mentions that in 1820, there were more than five hundred persons in the town of Nantucket, bearing the name of *Coffin*, all probably the descendants of *Tristram Coffin*, who settled there in the year 1644.

Commodore Porter, instead of returning to this country in disgust, as was lately reported by persons from Mexico, has been invested with the command of the Mexican squadron.

There are about sixty newspapers printed in Ohio, most of them weekly, with the names of the publishers and places of publication. Six are printed in Cincinnati, two at Marietta, Chilicothe, Columbus, and several other towns. Three of these papers are published in the German language.

Banks, &c.—The Greene County Bank stopped payment on the 17th inst. The Catskill Recorder says, that its embarrassments are owing to the misapplication of its funds, by the agent of the bank in New York.

The bills of the Burlington (Vt.) bank are refused in Boston, except at a large discount.

The Life and Fire Insurance Company, the United States Lombard Association, the Franklin Manufacturing Company, and the Hudson Insurance Company, have all suspended payment. The Tradesmen's Bank, in Chatham street, have closed their doors, in consequence of an injunction issued by Judge Edwards, restraining them from banking operations; their notes are in consequence refused at the other banks. The bank is considered solvent.—*N. Y. Observer.*

Insanity.—The proportion of insane persons in Paris, is as 5 5-7 to 2000—in London, as 3 1-2 to 2000. "Among the European nations, says the Medical Review, Spain has the smallest number of maniacal subjects, and France a larger proportion, with reference to its population, than England." "The French revolution had the effect of augmenting the number of insane persons, in Paris, in a two-fold ratio. The great scarcity of bread in Paris, in the year 1816, during which time the poorer class of citizens were almost in a state of famine, was followed in 1817 with an uncommon increase in the number of maniacal cases. The same increase of insanity occured in Ireland in the year 1815—a year memorable for the calamitous dearth of provisions in that country."

"According to the enquiries of Esquirol, insanity is most apt to occur between the ages of twenty-five and thirty. Pinal considers the period during which persons are most liable to mental derangement, to be from the twentieth, to the fortieth year."

From statements in the same journal, it appears that in France 44 maniacal patients out of 100 are cured: and in England, about 37 out of 100. In the private institutions under the care of Esquiol, in Paris, during eleven successive years, "one half of all the cures, were effected during the first year; nearly one third in the second, and a seventh in the third year; and cures occurred in all the following years up to the tenth after the admission of the patients." "Pinel observes, that after three years ineffectual treatment of cases of insanity, the chance of cure will be about as one to thirty. Veitch states, that in 1816, out of twenty-eight cases of recent insanity, he cured eighteen in his private institution; but out of one hundred and twenty-five *inveterate* cases, he cured only five. In the Glasgow institution, in 1819, out of sixty-four recent cases, thirty-five were cured; and of thirty old cases, only two were cured.—*Conn. Obs.*

UTICA TRACT SOCIETY.

Since the 11th June, the following Tract Societies have become auxiliary to the institution.

Winfield, Herk. co. Pardon Allen, ag't, $24 84
Holland Patent, Oneida co. Eliphalet Cotes, agent, 11 72

Additional remittances from societies previously noticed.

Rome, Oneida co.	$13 50
Governeur, St, Lawrence co.	4 00
Leonard's Ville, Madison co.	2 25

It is expected that the depository will this day be replenished with tracts and bound volumes. a large supply was forwarded from New York, on the 19th inst. Tract Societies and Individuals, will be furnished on the same terms as at the New York Depository. Orders for Tracts, and all communications for this society, should be addressed to the Society's Depository, No. 66 Genesee-street.

E. VERNON, *Gen. Agent.*

Mr. EASTMON acknowledges the receipt of *fifty dollars*, from ladies of the first Presbyterian Society in Utica, to constitute their pastor, Rev. S. C. Aikin, a *Life Director* of the American Tract Society at New York.

Mr. Elias Hawes, of Newbern, (N. C.) has made a donation to the funds of the American Bible Society, of ten shares of the stock of the Bank of Newbern, equivalent to $1000.

MARRIED.

In Ashburnham, by Rev. Mr. Perkins, Rev. Asa Rand, of Boston, to Miss Mary Coolidge.

At Baltimore, Hezekiah Niles, Esq. editor of the Weekly Register, to Miss Sally Ann Warner.

DEATHS.

In this village, on the 19th inst. Mrs. Charlotte Powell, wife of Mr. Philo Powell, aged 38.—On the 20th inst. an infant child of Mr. Zephaniah Clawson, aged 16 months.—On the same day, the wife of Mr. Thomas Shepherd, aged 56.—On the 21st inst. an infant child of Mr. Philip Vanderlip, aged one year.—On the 22 inst. Widow Cowdry, aged 63.

In Paris, on the 7th inst. Mr. Seth Smith, aged 49 years. Mr. S. was ill for a long time before his death, but bore his affliction with much patience and resignation. Like the christian hero, he viewed the gradual, but certain approach of "the last enemy," with calmness and composure. His death was peaceful; yea, more, it was happy, it was triumphant. Philosophy, with all her boasted power, never yet conducted any one of her blinded votaries, with a thousandth part of the same ease, down to "the dark valley." In the death of Mr. Smith, his family, the church, and the world, have sustained a severe loss; but their loss, is his infinite gain. [*Communicated.*

In New Lebanon, N. Y. Rev. Aaron J. Bogue, 74.

In New York, on the 10th inst. the Hon. Luther Martin, of Baltimore, a distinguished patriot and jurist, aged 82.

In Aurora, Benjamin L. Cuyler, Esq. of Cayuga county.

In Dighton, June 17th, Hon. Wm. Baylies, M. D. 82, one of four survivors of the Provincial Congress of Massachusetts, which was convened in 1775. He was graduated at Harvard University, in 1760. During the revolution, he was often in the councils of the state.

In Danvers, Rev. Samuel Walker, pastor of the second church and society in that town, in the 43th year of his age, and 21st of his ministry.

In Bridgeport, Conn. Mr. Nathaniel L. Skinner, Editor of the Connecticut Courier, 41.—In Stamford, N. Y. Mrs. Martha Harris, widow of David Harris, Esq. formerly of Providence, and grand daughter of Hon. Joseph Jenks, formerly governor of Rhode Island, 101 years and 7 months,

Madison Co. Sunday School Union.

THE annual meeting of this Society will be held at the meeting house, in the village of Hamilton, on Wednesday the 2d August, at 2 o'clock, P. M. As the Society is now in its infancy, this being the first annual meeting, it is greatly to be wished that persons from all parts of the country may attend, that something important may be effected for the extensive and permanent establishment of Sunday Schools.

July 24, 1826.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

New Books—No. 40 Genesee-Street.

JUST received by HASTINGS & TRACY, Sermons on Important Subjects of Doctrine and Duty, by Rev. D. C. LANSING.

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May 1, 1825.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NOTICE.

THE subscriber offers his services to his friends and the public, in posting Books—in all kinds of Conveyancing—obtaining Patents, &c. &c. Notices left at the office of Cochran and Hinman, Esqs. John St. will be promptly attended to. *JOHN BERNARD.*

Utica, June 6, 1826. 1tf

Rensselaer Oswego Academy.

THIS institution, which was incorporated at the late session of the Legislature of this state, is now under the immediate direction of Mr. *Mason W. Southworth*, late of Hamilton College, a gentleman of good talents and fair character, and an able instructor. Parents and Guardians, who shall entrust Mr. Southworth with their scholars, may rest assured that he will make every exertion for their improvement, and that their morals will be strictly guarded. Terms of tuition, $3 per quarter for all the common branches of English studies, and $4 for Latin and Greek, and the higher branches of mathematics.

Board in good families may be had at the most reduced price.

The Trustees have full confidence in saying, that no institution of the kind in this section of country, offers superior advantages for improvement in the branches usually taught in Academies.

PETER PRATT,
AVERY SKINNER,
G. B. DAVIS,
D. R. DIXON,
ELIAS BREWSTER } Trustees.

Mexico, May 13, 1826.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delarare, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N. York, June 5, 1826. 5t. 20oct.

CURE FOR STAMMERING.

TO such as are troubled with stammering, or an impediment of speech, it may be of importance to know that the subscriber, who is under engagement to go to Rochester, and will return to Utica by the 1st of August, professes to be able to cure any case, of ever so obstinate a nature, in a very few days. Certificates of the success which he has invariably met with, might be given; but conceiving the best evidence to those troubled with a complaint so provoking to be a radical cure, he deems it unnecessary.

CHRISTOPHER J. HAMMOND,
Agent for WERDER HAMMOND.

Caughnawaga, June 14, 1826.

C. J. Hammond will stop a few days at the principal villages between this and Rochester.

J. Liswell, agent for Werder Hammond, is on a tour to the North, and will stop at all the principal villages.

To Stammerers.—This is to certify, that I, Peter C. Brown, of the town of Root, county of Montgomery, have been troubled for thirty years with an impediment in my speech, and on the 24th day of June I attended Mr. W. Hammond's school in Caughnawaga for three days, and returned home on the 26th of the same month perfectly cured. Those that are troubled with an impediment, I advise to apply to W. Hammond or his agents. June 26, 1826.

5,1Aug.p PETER C. BROWN.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE HARP OF DAVID.

"And it came to pass that when the evil spirit from God was upon Saul, that David took an harp and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him."—1 Sam. xvi. 23.

Oh! for the harp that David swept,
At whose divine entrancing sound
The evil spirit distance kept,
While holier visions hover'd round:
Oh! for such harp in these our days,
To speak a God's, a Saviour's praise.

Then e'en on earth might song outpour,
That sweet, that full, triumphant strain,
Whose grateful notes should heavenward soar,
And there a gracious audience gain:
While here below its hallowed power
Should aid devotion's happiest hour.

Christian, would'st thou such harp possess,
May grace anoint thine eye to see,
And on thy mind this truth impress—
The HEART that instrument may be:
For never harp or lyre revealed
Such music as the heart can yield:

Not in its unregenerate state
Canst thou expect those strains to bear;
By sin unstrung, its accents grate
In discord on a heaven-touched ear;
Renew'd by grace, and tun'd by love,
Its harmony ascends above.

Oh!—then with melody it seems
To vibrate from each trembling string;
Each kindling thought and feeling teems
With songs as sweet as seraphs sing;
And music, art could never frame,
Is breath'd to its Redeemer's name.

BARTON.

DIFFERENT DEPARTMENTS IN MUSIC.

NO. VII.

English Music.—England, strictly speaking, has no music which is of a national character; and the reason is, that she early became the pupilary imitator of other nations. The same causes which led to the rapid progress of music in Italy, under the powerful patronage of the Popes, would of course operate to retard its cultivation in other countries, which were dependent and tributory: and such was the case in Great-Britain. Some centuries ago, when she had made little progress in the art, she began to introduce the refined style of the Italians, by the sudden process of superinduction; and she continued this same policy in after years. So lately as in Addison's time, the Italian operas were all the rage in London, though not one in a thousand of the citizens understood a word of the language, or knew any thing about the subject matter of the plot or the character of the expression. These were all right and admirable of course; and it was therefore *expedient* to be highly entertained with them, or at least to *appear* so, let the consequences be as they might. A few touches of irony such as Addison and his associates were capable of giving, were sufficient to throw ridicule upon this scheme of improvement; and the next thing was, to obviate all difficulty by substituting English doggerels for the polished verse of the original. The doggerels however became in their turn, the just subjects of ridicule; the original language was at length restored; and the practice of greeting English ears with vocal execution in an unknown tongue became fully established. Literary men would of course be hostile to such a practice as this; and to the present day most of them continue to undervalue the art of music, and to show by their occasional touches of irony, that they are the secret but determined enemies of musical amateurs. The German as well as the Italian style has been introduced into Great Britain; and though no lover of the art can ever regret either of these circumstances; still the process of superinduction which has been so long persevered in, seems more than sufficient to preclude the English from acquiring any striking nationalities of style; and it appears probable that so far as vocal music is concerned, the native composers in that nation will continue to murder the King's English, for a long time yet to come. Abuses of this nature are becoming by degrees less frequent and less flagrant; and whenever the rage for pupilary imitation ceases, and English composers will study to adapt themselves to English ears, the latter will grow more susceptible to the real charms of music, and in the same proportion give rise to national peculiarities of style.

Instrumental music is in some measure exempt from the evils which we have been alluding to: but as in practice it is generally connected with vocal music, the abuses which exist in the latter will necessarily operate to the prejudice of the former: and though the grand symphonies of the German masters, and the lighter movements of the Italian, are still heard with delight, and sometimes with a degree of admiration which approaches to phrenzy; yet it seems probable that the great body of the English people will remain in a measure insensible to the character of such pieces, until the vocal music of their country shall have established an entire national character. At present the great body of the English, if we mistake not, are outdone by the veriest shoe-blacks of Italy, in point of musical susceptibility; and though a National Academy of music has been established since the death of George the Third; yet the influence of this praise worthy institution has not to the present day been extensively exerted in the revival of the art.

The Harmonicon, a musical work published in London, mentions the Boston Handel & Haydn Society Collection of Church Music in very complimentary terms. as furnishing evidence of the progress which has been made in the science of sound in the Western World. This indicates at least a favorable disposition towards the cultivators of the art in this country; and though the Bostonians themselves must see, that the compliment is somewhat extravagant; every one will allow them to have done something towards meriting it, and will on the whole be gratified that the compliment has been given. It is exhibited in the following extracts:—

"Many proofs have been shewn in our work, of the progress which the science of sounds is making in the western world. amongst the descendants of our forefathers; and every month is adding some new fact in corroboration of the statements and opinions we have given on this subject. But the presnt volume speaks more strongly to the point than any thing that has yet appeared: Here is a work of three hundred and fifty pages, containing one of the most complete collections of psalmody that ever was embodied, printed with great correctness and extraordinary clearness, *in type!*—though, except the office in which the Harmonicon is printed, there is, we will venture to assert, no establishment in Great-Britain where such a volume could be got out. * * * * * * *

Without pretending to have looked deeply into each of the tunes—amounting to between three and four hundred—contained in this volume, we can assert of the many which we have examined, that they are well arranged, that the harmonies are faultless, and that the devotional character of both music and words has been attended to most strictly."

We know nothing of the character of the "Harmonicon:" The good nature of its editor is commendable; and his zeal in favor of types instead of '*pewter* plates,' which somewhat mars the article, will not detract much from the character of the compliment.

We have frequently had occasion to mention the Handel & Haydn Society Collection. A friendly correspondence has existed for years between its compiler (Mr. L. Mason of Georgia) and the Editor of this paper; and we learn by a private letter from him, which has just come to hand, that the fourth edition of his work has now made its appearance.

Miscellaneous.

"THE DEATH OF CHRIST."

A work bearing this title, has just been published in Boston, by the Rev. S. Edwards Dwight. It is spoken of as being an ingenius and excellent treatise. The following extract, on the sufferings of Christ, will be read with interest, by those who are endeavoring to "look into" this mysterious subject.—*Visitant.*

"He endured sufferings far more intense than those of mere crucifixion—sufferings *inflicted on him by God*—sufferings not of *the body*, but of *the mind*. ISAIAH announced that this would be the case. He says, "We esteemed him *smitten of God*, and afflicted." He calls his sufferings, "the travail of *his soul*;" as if, in comparison with his mental sufferings, those of his body did not deserve to be mentioned.—He declares that, "*the Lord laid on him* the iniquities of us all." He also predicted that he should "make *his soul* an offering for sin;" as though the mere sufferings of *his body* would have been wholly inefficacious.

"CHRIST himself taught his followers not to be afraid of a violent death;—"Fear not them which kill the body; and after that have nothing more that they can do;"—and doubtless he had sufficient firmness and consistency to do that himself, which he enjoined as a duty on others.

"The scene in the garden is wholly inexplicable, if it was occasioned by the anticipation of mere *bodily* suffering. PAUL knew that himself was to be crucified, and that his time was drawing near. Yet he said in the full and solemn anticipation of that event,—"I am ready to be offered, and the time of my departure is at hand;"—and PETER, when the hour of his crucifixion had arrived, requested that he might be crucified with his head downward, as unworthy to suffer in the same attitude with his Master. They felt no shrinking, no withdrawing from the dreadful conflict; and thousands of martyrs,—many of them in feeble health, many of them nearly exhausted by previous tortures, many of them youths, and many of them females, have approached the cross or the faggot, not only without agony or extreme agitation, but with alacrity, and even with triumph. Yet CHRIST, under the bare expectation of his sufferings on the following day, being "in great dejection, amazement and anguish of mind," thrice prostrated himself to the ground, offering that most earnest prayer—"O my Father, *if it be possible*, let this cup pass from me!" and then he prayed still more earnestly, and being in an agony, "his sweat was as it were great drops of blood falling to the ground." Why then this amazing difference? If CHRIST was a *Super-angelic being*, this conduct of his, on the supposition that he anticipated no sufferings but those of *the body*, indicates a want of fortitude, a weakness of nerve and of resolution, utterly inconsistent with his exalted character, and lowering him down below the level of PAUL, and PETER, and multitudes of others, even of youths and helpless females. If you doubt on this point, read any history of Martyrdom, and you will doubt no more. And if PETER or PAUL had discovered similar terror on the near approach of crucifixion, we should have regarded it as decisive evidence of the want of resolution.—If CHRIST was *a mere Man*, yet he was a perfect man, and fully conscious of the entire approbation and love of God, and knew that he did not die for his own sins. What unspeakable supports are these under sufferings and death! Why then this amazement, this agony, this sweat of blood flowing to the ground! Will it be said—pardon me the question, it has been said—that this was owing *to the peculiar tenderness of his feelings*, and to *the delicate susceptibility of his nervous system?* If by this phraseology is intended his *lively sympathy for the distresses of others*—that indeed is a virtue; but it has nothing to do with the case. If by it be intended *a peculiar susceptibility of pain, and a peculiar dread of enduring it*, it is a mere imperfection, a weakness, for which in every other case we have no respect—a want of that fortitude and tranquillity of mind, which great multitudes of women, and they too imperfect and sinful, have exhibited in full view of the faggot and the cross. Will it be said that his apprehensions of the approaching scene were peculiarly clear and distinct? They could not be more so than the apprehensions of those, who are brought to the very edge of that fire in which they are to be burned, or to the very foot of that cross to which they are about to be nailed. Will it be said that his anticipations of suffering were peculiarly realizing? Yet PAUL had been in deaths often, and thrice stoned, and once left for dead; but he said, "None of these things move me, neither count I my life dear unto me. I am ready to be offered, and the time of my departure is at hand." *The anticipations* were surely not more *realizing* than *the reality*; he was not falsely alarmed, and in that way deceived with regard to the magnitude of his sufferings; yet the two malefactors, under the *actual endurance* of these sufferings, and with nothing from within or from above to sustain their minds, appear to have undergone them, and for a longer period, without a complaint.

"The bodily sufferings of many of the martyrs appear to have been far greater than the sufferings of the cross. Many of them were roasted by a slow fire; many were broken on the wheel, and left to expire under long protracted agonies; while others had their flesh torn off by red hot pincers. Any one compelled to make his choice, would prefer the death of the cross to either of these, or to many other modes of destroying life under long-continued tortures. Many also endured the cross itself. Multitudes of those martyrs did not merely endure their sufferings without a groan, they sang Hosannas to a crucified Redeemer, while in the very agonies of death.

"The scene witnessed on Calvary establishes the same point. CHRIST certainly knew what his chief sufferings were; yet he does not allude to his bodily sufferings when his agony on the cross became overwhelming. He makes no mention of the wounds in his hands or his feet, or of the racking of his frame. His only cry was, "My God, *my* God, why hast *thou forsaken* me!"—and this most bitter cry announced that, when JEHOVAH withdrew his face, his soul was in a far deeper darkness than that in which the veiling of the sun involved the outward world.

"On no supposition therefore, which does not bring on Christ the charge of a weakness and irresolution passing that of multitudes of women, can we explain the phenomena of Gethsemane and Calvary, except on the single supposition that ISAIAH was in the right when he said that he was "*smitten of God*," that it "pleased JEHOVAH *to bruise him*," that the Lord *laid on him* the iniquity of us all," that he suffered "the travail of *his soul*," and "made *his soul* an offering for sin;" and that he himself was right in supposing that his great sufferings, those in comparison with which the sufferings of his body were forgotten, arose from the fact that he was *forsaken of God*."

From Zion's Herald.

CAMP-MEETING.

Dear Brother—Since the account of revivals and religious meetings, given in the Herald, have been so refreshing to many, we have thought it proper to give a brief account of a camp-meeting held in Brookfield, (formerly Barre circuit), last week. The meeting was held on the same plot of ground that it had been for two years past. The area for the tents was very level; the trees were thinly scattered, with low, wide spread tops, forming a dense shade, sheltering the people from the scorching rays of the sun. and from gentle showers. On the west, might be seen a towering hill rising gradually from the encampment; on the south, a gurgling stream. Nature had formed this place, not for the retreat of the muses, but for the saints of God; not for syren voices, but for the high praises of Israel.

The people began to collect on Monday, the 19th, and erected several tents. On Tuesday, when the meeting properly commenced, 33 tents were built, most of them large, and pitched in unusually good form.

The first discourse was preached this day at half past 4 o'clock, P. M. by the Rev. John Lord, from Mark xi. 22, "Have faith in God." The intent of the meeting was clearly stated, and a faithful application to the means of grace, especially *prayer with faith*, was strongly urged. A mild shower descended in the time of the exercises, which served to lay the dust, cool the air, and exhilirate the spirits of the worshippers.

Wednesday, 21st—Rain continued during the night. Prayer-meetings uncommonly lively for the first night, and the brethren manifested a good degree of willingness "to come up to the help of the Lord against the mighty." Preaching by the Rev. R. Putnam, at 8 o'clock, from Lam. iii. 24—At half past 10, by H. Spalding, from Isaiah, lv. 1—At 2, P. M. by A. D. Merrell, from 1 Tim. iv. 8. This discourse was attended with peculiar unction. At the close of it more than 20 mourners came forward to the altar for the prayers of God's people, several of whom obtained peace. At 7, P. M. Rev. N. W. Aspinwall, from Eph. ii. 5.

Thursday, 22d—The weather cold, but no rain.—Preaching at 8 o'clock, by Br. Gage, from 2d Peter, i. 4. A lengthy exhortation by Br. Fisk, in which the exceeding greatness of the promises was lucidly expressed, and movingly enforced on the minds of the people. A shock of divine power descended, and loud praises resounded from a hundred tongues.—At half past 10, Br. Pierce preached from Ps. cxxxii. 15, 16. At 2, P. M. Br. Dowe, from Jer. xiii. 21. Our dear brother, forgetting his usual theme of love and heaven, thundered forth the wrath of God, uncovered the flames of hell, and portrayed the misery of the wicked in such glowing colors, that awful conviction was felt through the congregation. At 7 o'clock, Br. Perkins preached from Isaiah xxv. 6. During the night, prayer-meetings in the tents were attended with peculiar displays of divine power, in converting and sanctifying souls.

Friday morning, 23d, 7 o'clock, sacrament administered to 41 preachers, 150 male members, and 230 females—total 421. At half past 8, Br. C. D. Cahoon preached an able discourse, from 2d Chron. xv. 15. At 11, Elder Fisk delivered an appropriate discourse, from these words—"By the space of three years I ceased not to warn every one with tears." His design was to show why the ministers of the gospel have such painful feelings for the souls of men. At 3, Elder Hardy addressed us in a lengthy and enlightened discourse, from Heb. ii. 1.—In some of the tents, prayer-meetings continued all night, and at midnight the loud shout of redemption was heard from a son of our worthy father Paine, from whom we have all received so many marks of kindness.

Saturday morning, after love-feast, we parted with many tears. Excellent order was observed through the meeting. And though there were not so many souls converted as we could have wished, yet we are happy to state that the spirit of reformation is working like leaven, among the people, and several have found peace since the meeting. Ride forth, O mighty Jesus, till all shall bow to thee!—Yours, in the bonds of a peaceful gospel.

HORACE SPALDING,
Secretary of Camp-Meeting.
Williamstown, Vt. June 25, 1826.

INFANTILE ARITHMETICIAN.

There is now in the metropolis, an instance of the existence of mental precocity in the person of a mere child, scarcely six years of age, of the name of George Noaks, the uneducated son of parents moving, until very recently, in an humble sphere of life.

From a scientific investigation of the extraordinary talent possessed by this infant, entered upon by several gentlemen of high character and attainments, it would seem that the wonderful gift of mental calculation has never been so fully developed as in the present case. Against trick or deception his infantile years may be considered a sufficient guarantee; and if his extreme youth be taken into account, his possession of the power of solving arithmetical problems, without pen or pencil, and with perfect accuracy, will make it evident that the maturity of the faculty has never appeared at a more early age than in this instance.

At the examination referred to, a member of Parliament asked the child "the amount of 3000 times 7 1-2d;" to which, in about a minute, he replied £ 1000. The method pursued in working the proposed question being inquired, the little fellow said, "Why, 32,000 pence is £ 133 6s. 8d.—7 1-2 times £ 100 is £ 750; 7 1-2 times £ 33 6s. 8d. is £ 250; and £ 750 and £ 250 is 1000*l.*" He added, "And I can do it ten or twelve different ways;" and it was obviously pleasing to him to be desired to explain that variety of means which he employed for the attainment of the same result. The following (taken down at the time) were then given by him at intervals of less than a minute:—

2d Method.—32,000 farthings is £ 33 6s. 8d. and 30 times £ 33 6s. 8d. is 1000*l.*

3d Method.—Thirty times 32,000 farthings is 960,000 farthings, and there are 960 farthings in one pound—so 960,000 farthings is 1000*l.*

4th Method.—32,000 times 7 1-2d. is 240,000d. and as 240d. is 1*l.* 240,000d. is 1000*l.*

These methods he increased to the number of twelve, and some of them are very ingenious.

Whether or not other arithmetical prodigies have possessed the ability of describing the means whereby they arrived at the solution of given problems, George Noaks is the first instance of such astonishing precocity, combined with so great order and arrangement as to permit the interesting developement of the manner of calculating the sums proposed.

One instance of the singular decision of this mental phenomenon, was given a few evenings since, on the agitation of an arithmetical puzzle. We allude to the multiplication of 99*l.* 19s. 11 3-4d. by 99*l.* 19s. 11 3-4d. George in answer replied that multiplying of 100*l.* by 100*l.* and deducting from the product 99 farthings, left 9,999*l.* 17s. 11 3-4d. "Then," said he, "they took off the 100 farthings both ways, but that will not give the right answer."

It is a singular fact, with regard to this child, that during the time occupied by him in working problems, his attention never appears abstracted from surrounding objects or irrelevant conversation; and, as far as opinion can be formed, he proceeds in his task with the greater facility in proportion to the increase of seeming interruption.—*Belfast News Letter.*

WEALTH OF THE CHURCH OF SPAIN.

The Pope having *granted* to the King of Spain the *liberty* of conferring pensions amounting to a third part of the Bishop's revenues for one year, the Spanish Government demanded of them, (long before the revolution), an estimate of their amount. It may easily be supposed they would not rate them very high, and it is thought, that, with the exception of the Archbishop of Toledo, they only valued them at half, or the third part of their real value. The following were the returns received and on file.

Archbishop of Toledo	£110,000	Archbishop of Fortosa	6000
Zaragoza	13,000	Coria	5000
Santiago	32,000	Astorga	4000
Seville	40,000	Almeria	3100
Grenada	11,500	Santander	3450
Valencia	26,000	Palencia	4300
Osma	11,500	Gerona	2500
Placencia	8000	Feruil	3000

The total revenue of the Spanish Archbishops and Bishops, according to their own estimates, amounted to 520,000*l.* sterling; the revennes of the canons of the 1st and 2d class, amounted to 469,845*l.* Some of the canons whose incomes do not exceed 300*l.* are enabled to keep coaches. Many of the Bishops live in a style of magnificence surpassing even that of grandees.

Income of the Spanish Clergy.

Tithes	£10,900,000
Fees	110.000
Alms	1,950,000
Livings	1,000,000
Produce of church-yards	600,000
	£13,660,000

At first it will appear incredible that a nation whose annual expenditure does not amount to 7,000,000*l.* should ever have allowed the clergy to raise a revenue double that of the kingdom. But this phenomenon has been a consequence of their enormous power. Yet in spite of the inquisition, all the men of talent who have governed Spain, have endeavored to make the clergy contribute a portion of their immense wealth to the support of the government. Long before the revolution they had more than once applied the ecclesiastical revenues to the public service, and when the Cortes did the same, they only followed the example given to them by many ministers of absolute kings, who reigned prior to Ferdinand.—*English pap.*

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826. 6tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79tf

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1824. 3tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenent for two families, or for four small families having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.
H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising.
H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 83 and 99, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.
THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing, or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.